





meeting, the three young gentlemen first referred to, together with an eminently pious young nobleman of Holland, should each give a particular narrative of the rise and progress of the work of grace in his soul. The proposal was universally acceptable; and accordingly, a narrative was heard from a native of each of the four quarters of the globe—of their views and feelings, of their trials and temptations, &c. The result was highly gratifying to all present; and I think Dr. Livingston said, that it was generally admitted by those present, that they had never before witnessed so interesting a scene. —*Alexander's Essay.*

### Intelligence.

#### REVIVALS.

**ST. CLAIR, MICHIGAN.**—The Rev. O. C. Thompson writes to the editor of the Michigan Observer:—  
We have recently enjoyed a shower of divine grace at St. Clair, for which it becomes us to express our grateful acknowledgments to the Giver of all mercy. A protracted religious meeting was commenced on the 3d ult. by the assistance of Bro. O. Parker, who preached day and night for almost three weeks. In the providence of God I was confined to my bed with severe sickness during the most of the meeting, so that the labor fell almost entirely on Bro. Parker. We feel that a great and good work has been wrought here. The church has been greatly humbled, and quickened, and refreshed. Backsliders have been reclaimed, and many of the impenitent have been brought to repentance, and as we trust, have truly embraced the offer of salvation, which the gospel presents. How many there are of this number we leave for the judgment day to divulge. Twenty-six united with the Presbyterian church last Sabbath, as the fruits of this revival. I believe several have united with the Methodist church, and still others with the Baptist and other churches. As we now enter the crowded prayer meeting where all seem willing and anxious to hear a part, we are constrained to say, truly, what hath God wrought? "It is his doings, and is marvellous in our eyes." We feel bound to acknowledge a special favor bestowed by Capt. Hanson, of the steamboat Gen. Grant, who kindly offered the inhabitants of the different parts of the country, a free passage to and from the meeting; many of them attended and shared in the blessings of the meeting, so that the captain, who has recently espoused the cause of Christ, had the consolation of carrying back from the meeting the happy convert whom he had but a day or two before brought up the river, a gloomy, guilty, and impenitent sinner.

The effect of this meeting has been felt in different parts of the county, especially at Newport and Lawrence, where Bro. McEwen, who spent some time at the meeting, and assisted in the work, is now laboring.

**STOCKBRIDGE, VT.**—The Rev. C. D. Noble writes to the editor of the Vermont Chronicle, dated Rochester, June 17:—

We have just closed a protracted meeting of great interest in Stockbridge. Some favorable indications among the people—such as special promises on the part of God, authorized us to commence there a series of efforts to save the perishing and advance the cause of the Redeemer. Nor have we been disappointed. The little church there glided on her armor, and by the Spirit's power, the victory has been secured. Many have, as we trust, consecrated to Christ. Property and influence have been given to Him. A noble band of the young declared that they are "not ashamed to own their Lord." But of results, we must not be definite too early. I write simply to ask through the medium of your paper, where is the "man of God" to come and break to that people at such a crisis, the bread of life?

**SANDWICH ISLANDS.**—Letters from Mr. Lyons, at Waimea, on Hawaii, to the Secretaries of the A. B. C. F. M.

Soon after the church was purified from some of its unworthy members, the Lord seemed to smile upon us. The Spirit came down in the midst of the people. Meetings became solemn. Truth made a deep impression upon the mind. The torpid conscience was aroused. Sinners trembled in view of impending ruin. The Saviour was presented as a merciful and willing to save. Hundreds flocked to the inquiry meeting where prayer was offered for their perishing souls. The Lord was nigh. Angels looked on and rejoiced over the repentance of some of the sable sons of Hawaii. To me this was a season of the most thrilling interest. I had labored long and ardently. I had wept over the desolations of Zion, and the wilful stupidity of sinners. Clouds and darkness had overhung my way. The gospel though often preached, had fallen powerless on the heart. How cheering then to be visited with a ray of light from heaven! How soul ravishing to see those, once so stupid and immoveable in sin, rising and turning and fleeing from the wrath to come, and laying hold of eternal life! But I will not enlarge on this interesting point. Suffice it to say, that thirty-two individuals have been received to my church the past year, on examination, among whom are the four teachers from the seminary, and several young persons; and twenty-eight stand propounded as candidates for admission at the next communion season. Of the ten members who were set aside from the privileges of the church, five have been restored. The others profess repentance, but the genuineness of their repentance, I have doubts. For all the good that has been done let God have the praise, for surely he has been the author. Paul may plant, Apollos water, but God giveth the increase. Yet what has been done? What are six souls out of 12,000? Is it a time to rejoice when such vast multitudes are pursuing their way down to the abodes of perpetual lamentation, mourning and woe? Rather let my head be waters and mine eyes a fountain of tears; let the midnight howl witness the power of my prayers, and the noonday sun the ardor of my labors, for the salvation of these perishing thousands.

Under date of Nov. 7th, Mr. Lyons wrote again, and having spoken of the partial withdrawal of the divine influence which were shed down in September, and the consequent diminution of interest in religious things which prevailed both in the church and out of it, he states that serious inquiry and self-examination was made with reference to the existing indifference; and then proceeds:

"We resolved to repent and give ourselves more to prayer, and be more in earnest in our efforts to save souls. The Lord looked on. His ear hearkened to the voice of our supplications. The windows of heaven were again opened, and the Holy Spirit came down with great power, and sinners were awakened. The old man of grey hairs, and the child of ten years old became alarmed. They saw the wrath of God hanging over them, and seemed to feel that they were sinking to hell. Jesus Christ was pointed out as the only refuge from the billows of that wrath that would soon roll over the guilty soul. They listened, they fled, they hung their hopes of life on his almighty arm. I mean, many of them professed to have done this. The work went on. All heaven no doubt was looking on with the deepest interest, and notes of joy over repenting sinners were constantly thrilling the bosoms of the whole angelic throng.

A protracted meeting was appointed. The time for commencing it arrived. I had no help but my church members. The meeting continued in this way for a week with very

little variation. One day was observed as a day of fasting. That was a solemn day. The meetings from the beginning were well attended, and sometimes they were crowded. Many listened with interest to the words that were spoken. The Lord strengthened me beyond my expectations. He opened my mouth and enabled me to proclaim the words of eternal truth with freedom, boldness, and energy. His Spirit was evidently present, working silently, yet effectually, on the hearts of many who have grown old in wickedness and almost sinning away the day of grace. A great number profess to have been converted during this meeting, time will show how many.

Saturday (the last day of what should be called the protracted meeting) closed, and the Sabbath came. Multitudes crowded to the house of God, for it was communion season. The exercises of the afternoon opened. What an interesting and solemn scene was before me! Sixty-one individuals stood up before God, and angels, and men, to make a public profession of their attachment to Christ and their determination to devote the remainder of their lives to his service. They were baptized in the name of the Father, and of the Son, and of the Holy Ghost, and were solemnly admitted to the privileges of the church on earth. Among these were the child of ten years old, and the old man of seventy years. I stood and looked. Before me were seven children and two blind men of grey hairs, coming among the rest to the table of the Lord to commemorate his dying love. My soul was overwhelmed. Oh praise God for what he has done in Waimea, and pray that still greater things may be witnessed. Seventy-five individuals stand propounded for the church and many others will probably be propounded soon.

The whole number received to this church on examination since the commencement of the year 1837, is eighty-three.

A letter from Mr. Lyons to one of his brethren at Honolulu, dated about a month later, mentions that the influence of the Holy Spirit were still continued, and that great numbers, as he hoped, had been made subjects of renewing grace. —*Missionary Herald.*

### BOSTON RECORDER.

FRIDAY, JULY 13, 1838.

#### SABBATH SCHOOL MEETING AT THE ODEON.

On the 4th inst. the Schools connected with the Boston Sabbath School Union, assembled at the Odeon. The house was crowded to overflowing with a joyous, happy throng. It was a delightful occasion. No one who has a heart to feel, could have witnessed such a scene without emotion. To see such a specimen of the multitudes of the rising race, who assemble every Sabbath to drink in the pure stream of liberty from the only uncorrupt fountain, was animating beyond description. The exercises consisted of singing, by a well trained juvenile choir, animated by the spirit of the occasion; reading the Scriptures; prayer; and addresses, a sketch of which will be found below.

**REV. MR. PORTER OF NEW YORK.**  
When invited to address the meeting to-day, I endeavored to arrange some thoughts, which I intended to present. But since coming in, I find these thoughts inappropriate. I was going to speak myself; but God himself has spoken. There is something so overwhelming, so overwhelming, in the combination of intellect and enterprise, here exhibited, to affect the destinies of the nation and of the world, that we might tremble, but that God holds them in his hand. Who can doubt that, in organizations like this, God has some great and unutterable plan to develop? Who can doubt that there is something future, in connection with this, more glorious than the mind can conceive? Who can doubt that the Sabbath School is ordained to effect a glorious influence upon the world?

Look at the prospective bearing of Sabbath Schools upon the rising generation. No one doubts that a single individual may exert a wide spread influence. The conduct of two individuals, for a single hour in the garden, may have affected the entire universe. Abram deserted the idolatrous country of his ancestors, and went forth with nothing but his principles—called of God—renewed—and who can estimate the influence of that single man upon succeeding generations.

I have sometimes thought that an angel's responsibilities were hardly equal to those of a man living in this world. An angel has not the means of perpetuating his influence. If this be so, what must be the responsibilities that devolve upon you, that occupy a place in an organization like this? A single mind may not only affect a single generation, but generations to come.

This is the day for the celebration of our nation's independence—the Day of Liberty, as we call it. But we are to look to such organizations as this to perpetuate our liberties. There are two extremes to be guarded against—despotism and the licentiousness of liberty. Man, released from tyranny, goes to the opposite extreme. It is only by the propagation of religious truth that, when we have liberty, we can perpetuate it. This is also necessary, to guard against tyranny. Such is the tendency of human nature to grasp after power, that it is among the most arduous labors of freemen to preserve unaltered the boon of liberty. The price paid for it, would seem to imply the importance of guarding it well. At what price did our fathers purchase it? God only can compute it.

It will devolve upon these children to demonstrate what that charity is, which God requires in his subjects. Hitherto the world has been in darkness; and even now, every breeze bears upon the swelling tide, the deep sullen roar of enslaved humanity. It remains to be demonstrated on a large scale, that all who have tasted the joy of pardoned sin, are bound to make known to others that "liberty wherewith Christ hath set us free."

And therefore, the inculcation of Divine truth upon the minds of the young, must call forth efforts for extending the influence of liberty and religion throughout the world.

But these days of perfect liberty, and freedom, — the empire of benevolence, will not come without much toil, self-denial, and effort. And, it is worthy the attention of us all, in viewing the scene before us, to contemplate its bearings upon successive generations, in this nation, and the world over.

The signs of the times are seen in the efforts making, not to instruct individuals, but to collect whole generations, by means of Sabbath Schools, and to inculcate upon the young mind the principles of divine truth. Who can doubt that such an arrangement will effect the reform and redemption of the world.

We speak from facts. We rejoice in our civil and religious liberties. And how were they secured? And what was the character of those men who have handed them down to us? They were secured to us by the knowledge our Puritan fathers possessed of the principles of God's word. Their example, and efforts, and prayers, with the blessing of God, procured for us these inestimable blessings. And how can we best qualify ourselves for maintaining and enjoying them, but by the diligent, faithful, and careful

study of God's word. You, of the present generation, will not live to see the full effect of these efforts. I rejoice to know that these truths are being the means of making you wise unto salvation. Diligently and prayerfully study God's word, and obey it, and you will be prepared, either for an early death, or for a long life of usefulness; and though you may be called away before us, we will not mourn your loss, for we shall soon meet you again, in a brighter and better world. Or, if we shall be called home before you, we shall have the consolation of knowing that you are prepared to glorify God in your life.

Let me entreat you to qualify yourselves for great, unutterable great things, by drinking constantly at that blessed stream, which flows pure from the throne of God and the Lamb.

**REV. MR. MCCLURE, OF MALDEN.**

My Friends, young and old—I was invited here expressly to address the parents; and that there must be parents somewhere must be evident, or else we should not see so bright a prospect, and so many bright faces, which if you will allow me to play upon words, may be called the infancy of the sacramental host of God's elect! Here they are, marshalled under their teachers, as subordinate leaders. Here we see a type of the church triumphant, where cherubs tune their harps to the praises of Jehovah. It is perfectly plain that there are children here; but where are the parents? But perhaps I ought to go on—perhaps it will be better to address a few words to the children.

Dear children,—Our wish is that you may love the Sabbath School. It is for the purpose of cherishing an interest in the Sabbath School that we are assembled on this occasion; and that you might feel how deep an interest we take in your religious education.

Dear children, you can acquire in the Sabbath School that which will be of immense value to you, as long as you exist. In the Sabbath School, you can pick up things of more value to you, than if you could go forth and pick up diamonds as big as pigeon's eggs. I might mention many facts to show this; but I will state only one. A superintendent asked the school, "What is eternity?" After a pause, a small boy rose, and in a small, still, deliberate voice, answered, "Eternity is the lifetime of God!" What a luminous conception to fill the mind of a little boy! Did you ever hear such a definition of eternity? Such things as these, very young children may pick up in the Sabbath School.

We wish you to love your teachers—to love them dearly, very dearly, for they are kind friends to you. They lay aside many opportunities of improvement and enjoyment, and devote themselves to you, without any reward but that of gratified benevolence. And, my friends, it is because they love you, that they meet you here. I want you to love them, and take the utmost interest in their happiness; and be sure to pray for them.

I hear they have a custom in the city of New York, that, where a teacher is absent from his class, he will be sure to have his scholars call upon him the next day, to see what the matter is. I think this a custom worthy of imitation.

This is the anniversary of our national independence,—that day when we, who were not a people, were made a people. It does seem appropriate that something should be said to parents; for where are the principles of liberty, so necessary to its preservation, to be cultivated and inculcated but by the fireside? And where are the young to acquire those feelings of self-control, which are indispensable to a government of law, but in the discipline of the nursery. Why is it that we, who are parents, have such a peculiar affection for our offspring? Why is it planted in the breast and rooted there, in the very fibres, so that it cannot be separated but with the rending of the heart-strings? Why are we endowed with affections, which, though they may lie long dormant, when once aroused, can sleep no more? Who can enter into the feelings of the parent, as he gazes on these little ones? His emotions are even more powerful than selfishness, for they triumph over self. It would seem as if a part of the parent's being were imparted to his offspring.

The cold-blooded philosopher would tell us that this is implanted as a means of preserving our race, during the helpless period of infancy. But has this passion no higher office, which can melt the hardest father's heart, and make the mother brave blood and flames—can it be that this passion has no higher object than to provide for the physical wants of our offspring? Is there not a moral influence, also, connected with this affection? Has the parental relation strength only to entail depravity and none to redeem? Is it sufficient to ruin, and has it no power to save? The same Being that teaches us that the taint of original sin has been propagated for so many ages, also teaches us that, "as touching the election, the children are beloved for the fathers' sakes."

We may therefore boldly assert that natural affection is important, not only as a means of preservation, but also, as a means of moral influence. O who can tell how often it has pleased a God of love to bless parental affection, for the salvation of children. Let us hail, then, the parental relation as a means of grace. It is so to the parent himself, as well as to the child. It leads him to agonizing prayer, solemn study, and faithful effort. It is delightful to meet the Christian parent—and this reminds me of the reply of Rev. Wm. Jay, to the enquiry as to the number of his children: "I have two with Christ, three in Christ, and two not very far from Christ." It is but a few days since I heard a father exclaim, "I would rather see my children in the dungeon, in a few days to be led to execution, with the love of Christ in their hearts, than to see them on a throne without it."

His words fell with more power from his lips, because all his family are in Christ. Could we see that family, as they occasionally assemble, after seasons of absence, to feel united by a bond far stronger and sweeter and more enduring than all the ties of nature, we should feel the force of his remark.

Ah, when we parents are more sensible of our peculiar obligations, such sights will be less rare. When the salvation of our children is dearer to our hearts than all other objects, there will be many such families. These, my friends, the objects of the tenderest yearnings of our hearts, must be consecrated with the tenderest regard. Every help, especially the Sabbath School teacher, will be hailed with joy. We shall not look on him as a committee man, to take the work out of our hands; but as an assistant, come to our aid. Parental influence is too sacred and all important to be dispensed with. If we rightly appreciate the benefits of the Sabbath School, we shall exert our influence to secure punctuality and preparation, on the part of our children, and teach them to esteem the kind and zealous teacher. We shall follow up his instructions with care; confirming each impression, driving the nail closer, or if that cannot be done, at least clench it.—Shame! Shame on that father or that mother, who can look with indifference upon the Sabbath School teacher! What! you, my friend, a parent and perhaps a professing Christian, and not alive all over to the influence of

those who are engaged for the best interests of those who are a part of yourself. Let us then feel that the parental relation is one of the most interesting and important character. It has been gloriously blessed by the Holy Spirit, as one chief instrumentality of saving souls. Let us so employ the influence of this relation, that, if called to follow our dear offspring to an early grave, we may feel that they are to be the most precious jewels in the crown of our rejoicing. If on the other hand, as is most probable from the course of nature, they shall be the survivors, they shall praise God for all the means of usefulness we have been enabled to impart to them. Then, when the shades of death come over us, we can say, "Farewell, dear children, God has twice given you to me, and he will give you to me again.—We shall meet around the Saviour's throne; "No wanderer lost; a family in heaven."

The Address of Hon. S. T. ARMSTRONG will appear in our next.

#### ABOLITION OF THE APPRENTICESHIP IN THE WEST INDIES.

The gratifying intelligence has been received in this country, that the abolition acts have passed the colonial assemblies of Jamaica and Barbadoes, by which, after the first of August, all the apprenticed laborers will be free. The following paragraphs show what will be the political condition of the colored population of those islands after that event:

**THE STATE OF THE FREED APPRENTICES.**—Some uncertainty seems to prevail in this country, with respect to the civil condition of the freed apprentices in the British islands, whether they are still under some kind of tutelage or civil disabilities, or whether they are admitted at once to all the rights of citizenship. We have it in our power to set this question at rest, by recurring to the circular of Lord Glenelg to the Colonial governors, dated Nov. 6, 1837, in which his Lordship lays it down as "the great and cardinal principle of Law for the Abolition of Slavery," that the apprenticeship, as the termination, "is to be immediately succeeded by personal freedom in that full and unlimited sense of the term in which it is used in reference to other subjects of the British crown." This, he says, is "the essence of the contract between Great Britain and the Colonies," and any departure from it would be "a violation of the principles of justice, and of the rights of the Colonies, and of the People of the Kingdom."

And he says this freedom must be "that of men living in civil society, enjoying the franchises and performing the duty of citizens," and "subjected to laws defining the obligations of all its members to each other." As to the old laws, which established innumerable distinctions of an invidious character between Europeans and those of African origin, he says that "THESE DISTINCTIONS ARE ALSO ABOLISHED."

Consequently, the termination of the apprenticeship, whenever and howsoever brought about, whether by its own limitation, or by act of Parliament, or by the Colonial Legislatures, irrevocably confers the rights of civil rights, franchises and privileges that belong to his master, or any other citizen. That is, he may be a voter, a juror, a witness, a magistrate, a legislator, under just the same terms as any other man, white or black.

In bringing about this result in the island of Jamaica, two letters, the one from the Marquis of Sligo, former governor of the island, and the other from James Maxwell, Esq. both large proprietors, to the Colonial Assembly, seems to have had no small influence. The Marquis of Sligo, after demonstrating to them that the public feeling in England was such that they could not possibly maintain their present position till the end of the term of the apprenticeship; and that the effect of the amendment of the abolition law proposed by Lord Glenelg, and passed, would be "utterly to extinguish the legislative importance of the Colonial Assembly," proceeds to give his advice, as follows:

"As far as your importance is concerned, the abolition of the apprenticeship could not have been more injurious than the bill of Lord Glenelg promises to be. How are you to save yourselves? Your course is, you can, as you did on a former occasion, legislate before any law passed in this country can have force in the colony. You have now something to give. You may by your own act, place the negroes in the position which the anti-slavery party is laboring to put them in, and great would be the advantage of the former obtaining the boon at your hands. You have now, as I have before said, something to give, if you avail yourselves of the present opportunity, and do away with the apprenticeship, you will abandon that which, under the excitement at present existing, or that will inevitably spring up the moment that the extraordinary state of public opinion in England is known in Jamaica, can be of little value; you will supersede the operation of Lord Glenelg's bill, and save your political existence."

It is worthy of remark, here, that this advice goes on the assumption that immediate emancipation is *safe*; and the further reason for the measure is alleged, that it will be for their advantage to anticipate the termination of forced labor, while they have something to give.

The following extract from the letter of Mr. Maxwell, relative to the tradesmen and house servants, who, by the abolition act, were to become free on the first of August, 1838, shows the inevitable difficulties attending any scheme of gradual emancipation without removal:

"It would be reasonable to expect, that as heads of families they will exercise their moral influence over those whom they consider as much entitled to freedom as themselves; and it would be unnatural to suppose that the great body of agriculturists will patiently submit to see house servants freed, who have been well clothed, and sheltered and fed, while they have borne the drudgery of the work; and as a further aggravation, immediately afterwards to see another equally protected and easy-worked class discharged, while they are held in servitude!"

The following extract also shows, most conclusively the advantages of immediate emancipation, both as to safety and profit; and the advice given the Colonial Legislature, and which has since been followed, is equally adapted to the Legislatures of the Southern States:

"I speak advisedly, having studied the signs of the times under every possible combination of circumstances, and having property of my own, I look to the present with despair, while hope irradiates the future with a glow of success. Strike off the last link of slavery by abolishing the apprenticeship on the first day of August, or as soon after as you can—enact laws to meet the change, and let the measure be carried by acclamation; remodel your statutes—encourage immigration—foster native industry—abridge manual labor by substituting machinery wherever it can be done, and promote by every possible means the spread of true religion, which softens the manners and humanizes the heart, and teaches respect and obedience to laws both human and divine, and by so doing we will regain our legitimate position as proprietors of the soil, amongst a contented and happy peasantry, who will be ready to receive gratefully any boon which we may grant them."

The following paragraph shows the blighting influence of slavery, and the advantage that would accrue to the proprietors of the soil by its abolition:

"The average number of effective field laborers upon the plantations do not exceed one-third of the entire population for which taxes are paid and support is given; the remaining two-thirds consists of superfluous; invalids from hereditary leprosy, yaws, cachexia, breeding vices, inefficient hands placed as watchmen, hospital mangers, the sick. Such a heterogeneous state of physical inability is perhaps nowhere to be found; it arose out of the blighting system of slavery, which the habits of African population were poured upon our shores, and generations will require to pass away before the seeds of such evils can be eradicated. Under the present system of appren-

ticeship, you have all those inefficient, diseased, and slothful people to support, to pay taxes for, to furnish them with clothing, medicines, and medical attendance; whereas by the plan contemplated of instituting free labor, you would only have to pay for able men and women, who being at once thrown upon their own resources, would be compelled to work to support both themselves and their relatives. In the immediate abolition of the apprenticeship, no doubt many would suffer severely who have entered into speculations on the faith of its continuing for six years. Such are grievous misfortunes, but they are the partial concomitants inseparable from every grand scheme, and must give way to the general good."

The following testimonials respecting Thome's and Kimball's Journal, we doubt not will be perused with interest by all our readers:

**Governor ELLSWORTH**, of Connecticut, writes thus to A. F. WILLIAMS, Esq. of New York.

"NEW HAVEN, May 19, 1838.

"My dear Sir,—Just before I left home, I received from you the Journal of Thome and Kimball, for which taken of friendship I intended to have made you my acknowledgments before this; but I wished first to read the book. As far as time would permit, I have gone over most of its pages; and let me assure you, it is justly calculated to produce great effects, provided you can once get it into the hands of the planters. Conviction is what they need, as well as their security, will be advanced by employing free blacks, and emancipation will be accomplished without difficulty or delay."

"I have looked with great interest at the startling measures of emancipation in Antigua; but if this book is correct, the question is settled as to that island beyond a doubt, since there is such accumulated testimony from all classes, the business and real estate of the island have advanced, by reason of the emancipation, one fourth, at least, in value; while personal security, without military force, is felt by the former masters, and contentment, industry, and gratitude, are seen in those who were slaves."

"The great moral energy of England, in abolishing slavery in the West Indies, is a noble and glorious illustration on this subject throughout the world, and put down slavery in every Christian country."

"With sentiments of high esteem, &c.  
"W. W. ELLSWORTH."

The Rev. Dr. EDWARDS, President of Andover Theological Seminary, writes thus to Mr. BIRNEY:

"ANDOVER, June 16, 1838.

"Dear Sir—Yours of the 9th inst. came to hand last week. The subject of it is important, and will receive such attention as truth, duty, and the highest good of men may seem to require. I thank you for the 'Emancipation' in the West Indies, and had before received from your country the bound volume, but had not finished the reading of it till after the receipt of your letter. For the volume, I now return to the committee, through you, my cordial thanks. It is an interesting document, and is adapted to do much good. The facts which it contains, and to which so many distinguished men in the West Indies have so abundantly testified, seem to indicate that we are; and that such a great and glorious abolition of the safety and utility of doing right; of giving to men their due, and of doing to others as men ought to wish, under a change of circumstances, that others should do to them. That we may ever be under the Divine guidance, and pursue such a course as is best adapted to lead all men to do this, is the earnest desire of  
"Truly yours, &c.  
"J. EDWARDS."

[From our Correspondent.]  
**NANTUCKET.—RELIGIOUS SOCIETIES.**  
Mr. Editor,—This island, with its 9,040 inhabitants, is quite well supplied with the means of Christian instruction, so far as relates to the number of religious societies. What proportion of the people are accustomed to attend on these means of instruction, I am unable to say. Probably, however, there are large numbers, as is true of almost every place, who never honor their Maker, even by their presence in the sanctuary. The number of organized religious societies is eight, viz. two Quakers—one Unitarian—an Episcopal Methodist, (a portion of this society have drawn off, and at the time of my visit, they worshipped by themselves, and there was some prospect that they would organize into a distinct society) a Reformed Methodist—a small Calvinist Baptist society among the colored inhabitants—a Zion's Church among the same class of the inhabitants—and one Congregational society. A few years since there was a Universal society; but it has run down and the house has been purchased by a company and converted into an Athenaeum, containing rooms for a library, museum and lecture hall.

The Congregational society of Nantucket, is one of the largest congregational societies in the State; and it is in a very prosperous and flourishing condition. The church was organized Nov. 25, 1767, at which time the Rev. Bazel Shaw was ordained as pastor. He died Feb. 1796. Rev. Timothy White preached to this people as early as June, 1732; and Rev. Joseph Mayhew was called to settle in June, 1761. These are the only ministers, up to the time the church was organized, in 1767, whose names are found on the records of the church. Since the death of Mr. Shaw, some five or six ministers have had the pastoral care of this church and society. Rev. James Gurney was ordained in Oct. 1799, and dismissed in June, 1819; Rev. Abner Morse was ordained in Dec. of the same year and left in 1822; Rev. Stephen Bailey was installed May of the next year, and left in 1827; Rev. Nathaniel Cobb preached for the church and society for the three subsequent years, when the Rev. Stephen Mason was installed in 1830. He was dismissed in March, 1835. Rev. Wm. J. Broad, the present pastor, was ordained June 10, 1835.

Under the ministry of Mr. Broad the church has been greatly prospered and enlarged. He was encouraged in his labors by early tokens of divine approbation. In the autumn of the same year of his settlement, there commenced a work of grace among his people, which has continued, with more or less interest, till the present time. At some periods it has been principally confined to the Sabbath School, and at others to the congregation. Nearly two hundred have been added to the church within the last three years; making the present number of members about 400. This is a peculiarly harmonious, energetic, efficient church,—characteristics, especially the two last, not always found in such large churches, where there are so many among them every duty and responsibility can be divided and subdivided, and divided again.

This society have erected a new and very neat house of worship, which was dedicated in 1834. It occupies one of the most elevated and pleasant spots in the town. At length it was found quite too small to meet the wants of this rapidly increasing society.

During the century here reviewed, 676 persons were added to the 24 original members of the church. Frequent and joyful revivals have been experienced. 1,540 persons have been baptized. About 1,000 marriages have been solemnized; and the average number of deaths has been about 12 per annum; very many of these at an advanced age. Not more than 60 can now be named in the parish, whose age range between 70 and 75."

It is worthy of particular notice—  
1. That this church has ever been strictly Calvinistic, or evangelical in sentiment; they have never deviated in the support of those great truths which are technically styled the doctrines of grace.

2. They have always paid strict attention to discipline, not suffering sin upon a brother unrebuked.

3. They have also set a high value upon a pious ministry, which they have ever regarded the laborer worthy of his hire, and have been remarkably prompt in the payment of the stipulated salary; no pastor has been less distinguished for his uniform piety and ability in attendance on the ministrations of the pulpit. This has been so from the beginning. Parents have brought their whole families to the house of God.

4. They have given special attention to the religious education of their children; to the maintenance of family worship; to training them up in the truths and duties of religion, as succinctly expressed in the Assembly's Catechism; to restraining them from vicious courses; and dedicating them to God in baptism.

And with these facts before us, we have no dif-

and last summer it was enlarged by the addition of thirty six pews, making the whole number one hundred and fifty-four. The house, since the enlargement, is again filled, and the society is still increasing her cords and strengthening her stakes."

The most entire unanimity of feeling towards the minister prevails, both in the church and the society. And there are probably very few pastors whose devotion to the spiritual interests of their people, and such a state of feeling, and few whose circumstances more imperiously require it. A minister on this island is very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost unnumbered, and are very much shut out from all the advantages of intercourse with his ministerial brethren; and during some seasons he is, for weeks, cut off even from all communication with them. The society is very much strained to perform, are almost un







